

A  
T R Y A L L  
OF A  
CHRISTIAN.

SHEWING,  
That it is not the outward name  
of Christian, that differs from  
a heathen, but the inward life  
and nature.

Also, A *Testimony* of Truth against the deceit and  
subtilty of the Serpent : wherein truth is  
cleared from many accusations.

With a loving Invitation to all who are hungry after the  
living bread, and hath not wherewith to satisfy themselves  
in their own houses; but are seeking without, and begging  
from others, and are spending their money for that which  
is not bread, inviting them to come into my Fathers house  
where they shall find full satisfaction.

With a word of exhortation to all who are called to be saints  
by way of remembrance, to stir up their pure minds.

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By *Alexander Parker.*

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L O N D O N :

Printed for *Thomas Simmons* at the Bull and Mouth  
near *Aldersgate*, 1658.

# CHRISTIAN

SHOWING

That it is not the outward name  
of Christianity, that differs from  
a heathen, but the inward life  
and nature.

And a View of Truth in the  
teaching of the Serpent: wherein truth is  
cleared from many accusations.

And a View of the  
teaching of the Serpent: wherein truth is  
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And a View of the  
teaching of the Serpent: wherein truth is  
cleared from many accusations.

Printed for Thomas Stanger at the Bull and Mouth  
near Aldersgate 1678.

# TO THE R E A D E R.

Friend,

**I**f thou art so far come into the moderation, as to try all things, and hold fast that which is of God, stand single in that which is pure, and try not the truth in a ballance of deceit, for that which is of God must be tryed by something of himself; the light of the body is the eye: If thou deny the light, with what wilt thou see? the natural cannot discern the spiritual, neither can the darkness comprehend the light, but the light the darkness. Now if thou wilt try that which is good, let the light of Christ in thy conscience judge, for that I own to be a measure of the true light, which lighteneth every man that cometh into the world; if thou deny this true light, thou deniest the life of Christ, and art in death and darkness, and cannot receive the things of God; if thou receive them not, here thou mayest see what hinders: but otherwise, if thou confess that Jesus Christ is come a light into the world, a light to lighten the Gentiles, and if thou believe that in the first nature thou art a Gentile, and cannot witness the new nature, wilt thou deny the gift of God, which is given thee to open the blind eye, to lead thee out of the prison of corruption, into the new nature. If thou denyest this light, thou denyest the way, the truth, and the life, and hast left thy self without all help of recovery, so thy damnation is of thy self; You will not come unto me that you may have life, saith he. Now if thou canst believe that in the Son is life, turn to him, that thou mayest have life; and if thou believest the Scripture, that the life is the light of men, receive it, and believe in it, that thou mayest be a child of light; for this I say, and stand a witness for the Lord, that if ever thou find him, who is the desire of all Nations, it must be by a measure of himself made manifest in thee; therefore delay not as thou prizest thy precious soul, but seek him while he may be found, for in  
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the grave there is no remembrance of him, to day hear his voice, then harden not thy heart, but turn at his reproof; that which reproves thee in secret, and makes manifest all thy evil deeds, that is the light which leads out of sin and evil, this is the voice which saith behind thee, This is the way walk in it; therefore see thou refuse not him that speaketh, but turn at his reproof, that he may pour out his spirit upon thee: contrarywise, if thou wilt not stand in his counsel, but hate his reproof, thou mayest call, but he will not answer, thou mayest seek early, but thou shalt not find, thou mayest strive, but shalt not be able to enter; and being without, art among the dogs, sorcerers, whore-mongers, murderers, idolaters, and lyars, which have their portion in the lake for ever and ever. It is the Nations of them which are saved, that walk in the light of the Lamb; these do his commandements, that they may have right to the tree of life; these that walk in the light, are they that enter through the gate into the City. Now if thou sayest in thy self, that thou hast witnessed an entrance already, how camest thou in? art thou one of the saved Nations, that walks in the light of the new Jerusalem? canst thou truly say that Jesus Christ hath perfectly wrought his work in thee, which he came into the world to finish, (that is) to put an end to sin, and bring in perfect righteousness? If this be wrought in thee, thou art righteous, as he is righteous, for he that sanctifieth, and they that are sanctified, are all of one; and if thou art one with Christ, thou art a new creature, created unto good works, which is the fruit whereby thou art known from the world, for thou art not of the world that witnesseth redemption out of the vain conversation, for the worlds fruits whereby they are known, is the vain conversation; thou that hast an eye to see, thou mayest see, if these marks of a Christian be found in thee, I own thee, and am one with thee in the life of Christ; but if on the contrary, the worlds marks do appear in thee, I deny thee, and all thy profession and service is an abomination in the sight of the Lord, for thou professest what thou art not, and so art a hypocrite, blaspheming the Name of Christ, in saying thou art a Christian, being found one of the Synagogue of Satan. Therefore friend, whoever thou art, to whom these papers shall come, be not prejudiced against the truth before thou hast heard it, first read, and then judge, try the matter before



## To the Reader.

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before thou passest sentence, be sure it be in the cool of the day, for this know, and I bear testimony to the truth hereof, that herein is the pure way of God declard, in which the holy men of God did walk, which the Prophets prophesied of, and the Apostles walked in, which way is Christ, the light of life, who is come and hath given us an understanding to know him that is true, and his way which is pure, and his life which is perfect, the end of our faith, and salvation of our souls, and knowing the Lord, and his way, and his indignation against sin and wickedness, cannot but deal plainly with all people, judging and condemning onely the deceit and deceivable wayes which leads to destruction; if thou say most Sects and Judgements will plead for their own, I say we are not our own, but anothers, who hath bought us with his blood, and for him we plead, and for his pure life contend, held by the mystery of faith in a pure conscience, once delivered to the Saints, for which we are bold to contend, and valiant to go forth to battel, by his command, under his banner, to fight against the Beast and all his Army, Gog and Magog; whch battel shall never end till the Lamb hath got the victory, and all his enemies brought under his feet, for now is he risen in his Saints, and glorified in his servants, and admired in them that believe; yea, I bear testimony to the truth, and witness the glory of his power revealed in m<sup>r</sup>, (praises, praises to his name for ever) therefore do deny all the worlds glory and honour, pleasure and profit, and esteem it great riches to be worthy to suffer persecution and reproach with his dear people, who are reviled of the world, and scornfully called Quakers, but known to me by another name, and I to them by the same, but to the world by

Morgan Watkins.

# A TRYAL OF A CHRISTIAN.

*It is not the outward name of Christian, that differs from a heathen, but the inward life and nature.*

**T**Ry your selves with the touch-stone of Truth, all you who bear the name, and are professed Christians, see and read within with a single eye, whether you be in Truth what you profess in words, and have the nature and life of Christ manifest in you, or you have the bare name, and are one in nature and life with the heathens; the day is dawning which doth discover each name, and nature; and it is not the outward name of a Christian that will avail where the life and nature of Christ is wanting: Many there be who are called Christians, because they have been sprinkled with outward water, which hath been called baptizing into the faith, and into the Church; but all are not Christians who are so called; it is not the outward name, nor the outward sprinkling or dipping that doth make a true Christian: no more then the outward name, and the outward Circumcision did make a true Jew, as it is written by the Christians; *He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter:* So it is of a Christian, not the outward washing or sprinkling, but the inward washing with the blood or life of Jesus, whereby the heart is sprinkled from an evil conscience, and the body washed with pure water; so as many as are baptized into Christ by the holy Ghost have put on Christ,  
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and are one in Christ, one heart, one mind, one soul, and are like unto Christ in name and nature, they bear his Image, and his name is written in their foreheads, and they are marked and known to be his, and followers of him, by their meekness and lamb-like harmlesness, by their gentleness, patience and long suffering, by their soberness and temperance, moderation and vertuous chaste conversations, by their humility and true love one toward another: these are tokens and marks of a true Christian, but all those who have the name of Christians, and profess God and Christ, and scriptures, and do not live according to what they do profess, but are in nature like unto the heathens, and so they are marked out and known by their fruits. All those that live in rage, envy, wrath and malice, these are marks of a heathen and not of a Christian; and *they are of their Father the Devil, and bears his mark in their foreheads*; so every one doth bear the image of him that begat him. There are two births, the one from above, the other from below; that from above is pure; and that from below is impure; and these are contrary one to the other, even as light and darkness: all the Children that are begotten of God, who is pure, and born of the spirit, are hated and persecuted by them who are begotten by the Devil, and born of the flesh: and so as it was in former ages, *they that were born after the flesh did persecute them that were born of the spirit: even so it is now in this age*, but they that were born of the spirit did never persecute any; but did bear and suffer even as Christ the forerunner hath left an example, and all that follow him and will live godly in him, they must suffer persecution, for it can be no otherwise: for enmity is put between the two seeds, and there is no agreement nor fellowship betwixt them: so every child is of the nature of him that begat him. All the Children of God who are born from above, they bear Gods Image and are like unto their father, as the Lord is righteous and just, and loves truth and righteousness, and cannot behold (but hates) iniquity; even so all his children they are pure and loves truth and righteousness, and cannot have fellowship with the unfruitful workers of darkness; but it is a burden and a grief to be in company with the wicked,

wicked, and presses and grieves their righteous spirits as it did just Lot who was grieved with the sins of *Sodom*, hearing and seeing their wickedness and profaneness, it grieved his righteous spirit day by day: so it is with the Children of God; what their father loves, they love, and what he hates, they hate also: But the Children of the wicked one, who are born from below, are contrary in nature to the Children of the holy one, and bears a contrary Image, and so contrary fruits, and are of the same nature with their father the wicked one, which is the devil, who is unclean, and hates the truth, and loves iniquity; so all his children are naturally inclined to evil, and *hates the truth, and lives in iniquity, and loves darkness rather than the light because their deeds be evil*, and so are under the wo, and condemnation, *aliens and strangers from the living God, and from the covenant of promise*: for the wicked have no right unto the promises of life, but their portion is wo and misery in the lake of fire. Now thou that reads this read, within thy self, with that of God in thee which is light, and it will let thee see whose child thou art, and whose Image thou bears; whether the Image of the holy one, or the Image of the wicked one; and what thy nature is inclined unto, whether to good or to evil; and whether thou takest delight in the Law of God, and his commandments; or whether thy delight be in the things of the world which fades away; who so ever thou art whether Professor, or prophane one, thou canst not serve two masters, thou canst not be heir of two kingdoms, thou canst not have & enjoy the love of God and the love of the world at one time; for the love and friendship of the world is enmity against God; therefore saith the Apostle, *love not the world, neither the things that be in the world, for if any man love the world, the love of the Father is not in him; for the lust of the flesh, and the lust of the eye, and the pride of life this is not of God but of the world*: and if thy heart and affections be hankring after the things of the world, whether gold, or silver, lands or livings, wife or children, goods or cattel, pleasures or earthly honour, or seeking earthly preferment; if thy love be drawn away to any of these earthly things, and there takes pleasure and delight, thou art not a childe of God, and a worshipper of him  
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in truth, but thy heart is run a whoring after other lovers, and other gods; for of whatsoever any one is overcome, of the same is he brought into bondage, and worships, and falls down to the same as a God, some their belly is their god, some their gold, some one thing, some another, whose hearts and affections are drawn away from the pure living invisible God; and such are not worshippers of God, but follows their own hearts lusts, and so they are defiled, and the Temple of God polluted, and such have not peace nor rest unto their souls, but they are at liberty in the flesh, in their wild untamed natures; and such, though they are professed Christians, yet are in the wilde brutish nature of the world, feeding amongst the swine upon the husks, and finds no satisfaction: and that is the broad way that leads to destruction; where there is no Law nor limit to the carnal mind, nor bridle to the tongue, but all is at liberty; the tongue to speak vain words, and the thoughts and vain imaginations roving up and down, the eye running after vanity, the ear open to wickedness, the hands and other members ready to obey every vain motion of the vain mind; such are not followers of Christ in the strait and narrow path of life, but are going on without limit the broad way to destruction: All that follow Christ in the strait way, must bear his yoke and learn of him; therefore saith Christ, *Come unto me all you that labour and are heavy laden, take my yoke upon you and learn of me, I am meek and lowly in spirit, and you shall find rest for your souls,* which is the chief thing to be sought after; for what will it profit a man, if he gain the whole world, and lose his own soul? Now this I know, that there is no rest unto the soul until the yoke of Christ be born; for where the yoke is not born, the lusts are at liberty which war against the soul, and in that condition men and women are brutish and heathenish, like to the beasts of the field, and are without God in the world, in the sin and wickedness, where the anguish is upon the soul, and there is the tossings and the troubles in the world: and there men and women are wallowing in the mud and mire, like swine feeding upon the husks; but never finds



peace, but are troubled in conscience, for their sin and rebellion; yet still runs out, and when they have received a wound by the sword of the Lord, gets it healed again deceitfully; but knows not him who is the saving health of all Nations, though he be not far off, but stands at the door & calls to come in, but they not minding his call, lets in the strangers, & the Inn is taken up with other guests, and Christ must lie in the manger, and is not received, but shut out of the heart, and so other lovers & other guests have taken possession, and the house is so full, that it will hold no more. Read with understanding, godliness is a great mystery, sealed from the worldly wise ones, as it was formerly, but is revealed to them that fear the Lord: and so I may say now as the Apostle said formerly, *You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the wise, and base things of the world, and things that are despised hath God chosen, and things which are not to bring to nought things that are, that no flesh should glory in his presence, but every one that glorieth let him glory in the Lord:* and this is the cause why the wise ones of the world, and the great professors, and the Rulers of the people, are now found in rage and envy against the appearance of Christ in his Saints, as it was formerly against Christ in person; they have not the word of God abiding in them, and so the enmity is not cut down, for all the profession of God, Christ, and Scriptures without, doth not slay nor cut down the enmity within; and so we in the light of the Lord, do see this generation to be in the same nature with their fore-fathers, though they condemn them for crucifying of the Just one, as that generation condemned their fore-fathers for killing of the Prophets, yet crucified the Son, and persecuted his Ministers; so these now are found in the same action, persecuting Christ in his Saints; for persecution arises all from one ground and root, and is cursed, and wherever it appears, it is a mark of the Beast that makes war against the Lamb; and it is not the mark of a Christian, for the nature of a Christian is to suffer; for Christ suffered the contradiction of sinners, and to

to be a Christian is to be like unto Christ, and to follow him in the same steps; and so those whom Christ sends forth into the world he first sanctifies, them by his living Word in their hearts, and so sends them forth as lambs in the midst of wolves; lambs because of their harmlessness and meekness, and being sent among wolves, that is, among men in the nature of wolves, tearing and rending, haling and persecuting, envying and full of rage, ready to swallow up the innocent ones: and this is made manifest at this day in *England*, the Lord is making a separation, and gathering his lambs from among the devouring wolves, and they shall no more be made a prey upon, but the Lord will compass them about with the arm of his power, and salvation shall be for walls and for bulwarks, he will feed them himself as a good shepherd upon the tops of the mountains of Israel, and they shall dwell in peace and safety, and eat plenteously and be satisfied, and they shall no more go among the broken cisterns that will hold no water, but the living springs, and the fountain of life shall be opened in them; and they shall hunger and thirst no more, and the Lord will be the teacher and feeder of his people, and will dwell in them and walk in them, and they shall worship him in his own Temple not made with mens hands, but his people are his Temple, whom he is now purifying and cleansing, that it may be a holy habitation for his pure presence to dwell in: so these are the true Christians, who are in Christ, who are washed and cleansed in his blood, who are new creatures, old things being done away, and all things become new, their bodies being made Temples of God, where holiness and purity dwells; and you who say you are Christians, but are not in Christ, neither are washed nor cleansed, but have on the old garments, and the old things are not done away, but the heart is full of the old stuff, as envy, wrath, malice, peevishness and perverseness, crossness, stubbornness, wilfulness, when things fall cross to your wills, then anger and passion arises, and so the old man is alive, and the old garments are on: these are the tokens and marks of a Heathen. Therefore in the fear and name of the Lord I do exhort you to put off the old garments,

which defile you; put off the old man with his deeds, put away lying and swearing, pride and vain pleasures, drunkenness, quarrelling, whoredoms, murders, scoffing and jeering, and such like deeds of darkness, these are the filthy garments which defile you, the old man which is to be put off, otherwise you cannot enter into the kingdom of God; and these garments must be put off, before the new garments of righteousness be put on; there must be a putting off the deeds of darkness, before there be a putting on the armour of light; for the new garments of righteousness must not be put upon the old garments of unrighteousness, but first there must be a stripping off all the old coverings, both of unrighteousness and self-righteousness; for that righteousness is as filthy as the unrighteousness, arising all from one ground and root, and is both alike, abomination to the Lord; though many things may be acted and done amongst the formal professors, which in themselves are good, yet not being acted from a good ground it is evil; *The prayers of the wicked are abomination in the eyes of the Lord*, therefore cease to do evil; that is the first thing to be done: *Let every one that nameth the Name of Jesus Christ depart from iniquity*; for indeed none else ought to name his Name, but those who depart from iniquity: for all that live in sin and filthiness, do name the Name of Christ in vain, and are to depart from the presence of the Lord into the pit of darkness; therefore all and every one who seeks to be saved, fear God; for the fear of God is very precious, it is a fountain of life, to depart from the snares of death, and where it is placed in the heart, it keeps clean the heart, and the old deeds of darkness are put off, and all the old coverings and cloathings, even to be naked as a child, and then the cloathing of truth is put on, and the pure treasure is put into the pure heart, and these are Christians, and are blessed, as it is written, *Blessed are the pure in heart, for they shall see God*; for the pure eye which is the light, being in the head, which is Christ: God who is pure is seen and felt, a God near at hand, dwelling in the pure heart, guiding and leading all his children out of the crooked wayes and snares of death, into the pure way

way of life and peace, to worship him in spirit and in truth, according as his spirit which dwells in them doth teach them; these are the children of God, who are taught of God, and serves him in truth and uprightness of heart singly and purely in the new life of righteousness; these are Christians, who have put off the old garments, that is, all the deeds of darkness, and have put on the new garments, *the white robes*, that is, truth and righteousness, and they are clothed with equity, having put off the old man, and put on the new man Christ Jesus, and are one in him, and like unto him in name and in nature, the same love being shed abroad in their hearts, and the same mind as was in Christ, and the same spirit, according as it is written; love one another with the same love that I have loved you withal, and let the same mind be in you, as was in Christ Jesus, and the same spirit, for he that hath not the same spirit is none of his; so these are Christians who are in Christ, and if any be in Christ he is a new creature, *old things are passed away, and behold all things are become new*; new heart, new mind, new love, new life, new words and new actions, new name and new nature; these are them who have come through the fire, and have passed through many tribulations, having denied themselves, and the pomp and glory of the low world, and have taken up the Cross and followed Christ through the sufferings and death, whereby they are crucified to the world, and worldly pride and pleasures, and have learned of Christ meekness and humility, and so are sent forth into the world, to bear witness against the unrighteousness of the world, and they are willing to bear and to suffer the reproach of the world, knowing it is their portion from the world. But all they who are professed Christians in *England* and other parts, who have gotten the words of the true Christians, and are guilded over with glorious words, and makes a fair shew outwardly, as though they were a people that did delight in the Commandements of God, yet the new life of a Christian is not brought forth amongst them, as was in the followers of Christ, but the old life of the Heathens is in them, old heart, old mind, old love, old



life, old words which are corrupt, old actions, old name and nature, deceitful hearts, full of filth and abomination, pride, and envy, wrath, malice, lust, and covetousness, double minded, feigned love, corrupt life, filthy communication, wicked actions, and so the old bottle poures forth the old wine, and such things as these are acted and done amongst them which are called Christians, which are an ill smell and an ill favour; so that the name of a Christian is become abomination among the heathen, such filthiness and such abominations are acted and done amongst the Professed Christians, that causes the name of Christ to be blasphemed amongst the heathens. Consider well all you who say you are Christians, whether indeed these things be not so; is not the old man alive in you? and are not you doing and fulfilling the lusts of the Devil? You who say you are Christs, and layes claim to him as though he were your inheritance, come and let us reason together, and try what right you have to this inheritance. You will say the heathens are without Christ, and have no right to the promise of life, and so say I; yet he is given a light to the Gentiles; but who are the Heathens? you put them a far off into other nations, as to the *Turks* and *Pagans* who have not the outward name of Christians. But come near and try your selves, and see if you be not found the heathens: All who are in Christ are Christians: and all who are out of Christ are Heathens, of what Nation or countrey soever they be; for he is not a Christian which is one outwardly, neither is that the Baptism which is outward in the flesh with outward water; but he is a Christian which is baptised into Christ by the spirit and power of Christ, and so is one in Christ, a new creature, the heart being sprinkled from an evil conscience, and the body washed with pure water, and the pure life of Christ is brought forth which witnesseth against the unrighteous life of the Heathen, and the pure law of equity is set up to do to all as they would be done unto, according to the doctrine of Christ and all who walk according to this light, though they bear the name of Heathens, yet their heathenism who keep the Law of equity, doing unto all as they would be done unto) their heathenism) shall condemn those who profess Christ in words, and



and are called Christians; but do not act according to the Law of equity, but cast the Law of God behind their backs, such are shut out from the promise of life, and have no right unto Christ, who act contrary to him, such are heathens, of what countrey or nation, soever they be who live in sin, and fulfil the desires of the flesh, they cannot please God, for they who live after the flesh are not subject to the Law of righteousness, but are heathens, living in rage, and malice, pride and vain-glory, lightness and wantonness, scoffing and jeering, reviling and persecuting, lying and swearing, drunkenness, whoredomes, murders, and such like, these are the marks of the heathens, and all such are shut out of the kingdom of God, and have no share with the Christians *in the inheritance which is everlasting*: for there is no promise to the wicked, but wo is their portion for ever. So the true Christians have right to the inheritance Christ Jesus, but the heathens have no right unto the promise until they *come forth and repent, and be turned from darkness unto light and from the Power of Satan unto God*, they that are Christians are *in Christ*, and are Christs, bought and purchased by his blood, and they that are Christs have crucified the flesh with the affections and lusts: but they that are heathens, are out of Christ, in the world not bought and redeemed from sin, but are satisfying, and fulfilling the lusts of the flesh so in the name of God I do exhort every one that doth read this, to try your selves with the Light of Christ in you, whether you be in the faith or no, or true Christians, and be not deceived with a vain hope contenting your selves with the bare name, when the life and nature is wanting: for though you may profess all the Scriptures, and can talk much of God and Christ without you, yet all this doth not make you true Christians, unless the word of God and the life of Christ be manifest in you, as it was in them that gave forth the scriptures; for the scriptures do declare of a generation that were great professors and as zealous for God and the Ordinances of God, as you can be for Christ and his ordinances, as you profess, yet they were blind in understanding, and had not true discerning, but did oppose Christ Jesus the Son of God: I speak of the Jewes and that generation of scribes and

and Pharisees who profess a Christ to come, but when he was come, because he came not in pomp & glory according to their expectation, but in a low despised manner, they called him a blasphemer and cryed out *crucifie him*; and this was the cause of their blindness, they had not the *word of God abiding in them*, & so the vail was over their eyes, & Christ cryed *wo unto them*, calling them *blind guides, whited walls, painted sepulchres* and the like: so I say unto you, all your outside profession, your going to hear Sermons, and the like; this you may do many years, (as I know you have done) and be never the better, but grow worse and worse, *ever learning, laden with sin, and led away with divers lusts*, but never able to come to the true knowledge of God; for none ever knows God in *truth and righteousness*, but as he is known by the working of his spirit *within*, whereby he destroys the works of the Devil in the heart, and creates a new heart, and a new mind, according to his own will, and renews his own Image of righteousness and true holiness, and so man is made *Gods workmanship, created in Christ Jesus unto good works*, and so his members are servants of righteousness, and the work of God is brought forth into the world by his servants and children, whereby he is glorified in them, *and wisdom is justified of her children*. But all those, of what name soever they are called, whether *Jews, Gentiles* or Christians, though they may profess much outwardly, and be counted godly and religious, yet if their hearts be not upright to God, and purified by the Word of God abiding in them, they cannot serve nor worship God in truth; for if iniquity do lodge in the heart, and be regarded, God will not hear the prayers of such, nor accept of their sacrifices; for *it is not every one that says Lord, Lord, that shall enter into the Kingdom of God, but such as do the will of God*; such shall know of his doctrine, and such are they that are built upon the rock of ages, and such do glorify God by their godly and upright lives, and so are Gods workmanship, and bears Gods Image of love and meekness, patience and long suffering, and the like. But thou, and all you that are in rage and envy, you are the devils workmanship, and bears his Image, drunkards, swearers, lyars, scoffers, scorers,

light

light and wanton ones, you are the devils workmanship, and he begot you, and is your father, and you bear his Image, and nor the Image of God: All you high and lofty ones, you proud Pharisaical professors, you proud and covetous ones, God never begat you, but the God of the world, the Prince of the air he rules in you, and carries you up into pride and vain glory, and all you ungodly ones, under what name soever you be, you are not in the way of God, but in the way of the wicked one, and your end will be misery; The righteous God of heaven and earth doth not desire the death of any of you, but that you might turn from your wickedness and live, & for this end he hath given his dear Son a light into the world who doth enlighten you wherby many times you are made sensible of your lost conditions, how that you are aliens and strangers from the covenant of promise, and you have been many times reprov'd in secret for your sins and iniquities, and called and invited to come forth of your sins: But have you not been rebellious and stiff-necked, and resisted the counsel of God and would none of his instructions; But you have chosen your own wayes, and you have delighted in your own abominations, and so not minding the goodness and long suffering of God which leadeth to repentance (all that hearken to his voice) but you after your hardness and impenitent hearts are treasuring up unto your selves wrath against the day of wrath and revelation of the righteous judgements of God) who will render unto every one according to his deeds done in the body whether they be good or evil: To them who by patient continuance in well doing seek for honour and glory; eternal life. But to them that are contentious, and doth not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doth evil; remember this in your life time all you disobedient ones, take your portion along with you, and do not flatter your selves with vain hopes to enjoy the promises of life, which belongs onely to them who obey the truth and followes the Lamb in the strait way of his suffering and death, and are dead and crucified with him, and so shall live and reign with him in the

kingdom of glory : But all the proud and ungodly who have lived in pleasures in their life time shall be as the stubble, and the day of the Lord shall burn them up, and leave them neither root nor branch, for the wicked cannot stand in the judgement, nor the sinners in the congregation of the righteous. Therefore all and every one who love your own souls, and desires to be saved, turn from your sins and mind that of God in you, which reproves you for sin secretly though never so closely acted, that with it you may be led out of sin, and from all deceit and deceivers ; this of God in you will not deceive you, but teach you in truth the things that belongs unto your peace, and is alwayes present with you ; hearken diligently unto it and your souls shall live, but if you slight this, the tender profers of the Lords love, and will none of his reproof, but go on in the vain and ungodly ways of the world, this will be your condemnation, and shall be an evidence, against you at the bar of righteous judgement at the great general day of account, when the secrets of all hearts shall be made manifest, and the books opened, and the judgement set, and the charge is given and read against the wicked, and the evidence is brought in, Gods faithful and true witness which cannot lie, which hath been privy to all your evil deeds, even that of God in your own conscience, this shall be brought in against you, and then wo will be your portion, no excuse will serve your turn, but you shall stand dumb and speechless, before the righteous judge, and be made to confess that his judgement is just, and your condemnation just.

Remember these things in your life time and take warning from one who hath known the terrors of the Lord against sin, and so in love unto your souls do declare unto you, that you may come into repentance; you are left without excuse; hast, hast, come away, trim your lamps, prepare and make ready, lest you be shut out of the Kingdome of light and glory, and cast out into utter darkness among the dogs and swine and unclean beasts, *where there shall be weeping and wailing and gnashing of teeth, where the worm dieth not, and the fire is not quenched.*



A  
T E S T I M O N Y  
O F  
T R U T H,  
Against the deceit and subtilty  
O F T H E  
S E R P E N T.

**J**esus Christ the same to day as yesterday, and his appearance in Power, (in the despised people who in derision by the scornors are called *Quakers*) is opposed and cryed against by the formal Professours as error and heresie, and Acts 28. 22. many false accusations are cast upon them as that generation 2 Tim. 3. 5. ever did, who had the form of godlineffe, but did ever oppose the Power wherever it was made manifest.

*Truth cleered, and some accusations answered.*

Whereas we are accused by the people of the world (who know not God nor his pure worship) especially by the chiefe Priests and Parish Masters, and the Carnal formalists and self-seperatists, that we are a people that deny the Ministers of Christ and the Church of Christ, and the commands and ordinances of Christ, and with these and such lowd cries they fill the eares of people, in such sort, that many simple and honest hearts, who are breathing and hungring after Righteousnes, and knowes not where to find satisfaction and rest

1 Cor. 1. 21.  
Luke 23. 2. to  
the 6.

rest Joh. 12. 42. 43.



Joh. 12. 42, 43. rest to their souls, are even afraid to own plaine and pure truth, and dare not joyne themselves in fellowship with the Lords despised ones, for feare of being deceived. But for the truths sake (which ever was opposed by the formal Professours) and for their sakes who love the truth and desire to be satisfied, I shall declare the truth as it is manifested in mee and answer their false accusations, that so they may not rest, nor lie upon the truth, but be turned back into the pit from whence they proceeded, that so truth which is pure may be kept pure, and all who love the truth may be encouraged to confesse the truth, and not to be afraid of man, whose breath is in his nostrills, but with patience beare the Crosse of Christ, knowing this, *that all that will live godly in Christ Jesus shall suffer persecution.*

2 Tim. 3. 12.

Eph. 4.

Gall. 1. 1. 12.

Joh. 15. 29.

Jo. 15. 3.

1 Pet. 4. 10.

First, Concerning Ministry, it is an Ordinance of Christ which we dearly own, and honour all those who are sent forth by Christ and do abide in his Doctrine, such as are made by the will of God, called and chosen out of the world, and are sanctified by the living word of truth, and are fitted and prepared of God, and endued with perfect gifts, and so are sent forth into the world to gather people out of the world up to God, and to present them perfect in Christ Jesus according to the Scriptures, Eph. 4. 10, 11, 12, 13. Col. 1. 27, 28.

2 Cor. 3. 6.

2 Tim. 4. 2.

Acts 2. 4.

2 Joh. 9.

Mat. 23. 8. 10.

3 Tim. 6. 10.

Such as speake and Minister from the Spirit of the Lord according as they are moved and directed, and are never unprovided, but speakes the Word of God in season, and out of season, at all times, and in all places as the Spirit gives them utterance, such Ministers as are thus fitted and prepared, and by the Power of the Lord are sent forth into the world, and do abide in the Doctrine of Christ, we own and honour. But all such as are made Ministers (or rather Masters) in and by the will of man, brought up at schooles: and so sent to Oxford or Cambridge to learn the art of preaching, and afterward are approved of by man, and sent into the world, but are not sanctified, but the root of all evil is alive and fresh in them, for they love money, and strive to get great sums of money by the yeare; and instead of enquiring who is worthy, they enquire

enquire what will ye give; and they are not fitted and prepared of God, and endued with perfect gifts, but of and by man with much labour and pains: and so theirs is of works, and not free-gift from God, and it is all imperfect; neither do they present any perfect in Christ Jesus, but denies perfection in this world, and so denies the true Ministers work and *leads silly (men and) women captive, laden with sin, and led away with divers lusts, ever learning, but never comes to the true knowledge of God nor perfection: such as speak from the letter and not from the spirit, and cannot preach but at certain times when they have time to study, and so by their industry and paines provide themselves, not having freely received from the Lord: such called Ministers as are thus fitted and prepared are by the will of man, and are so sent forth in to the world, but are not sanctified by the pure living Word of God, neither do abide in the pure Doctrine of Christ, nor bring any to perfection, such we do deny and turne from them, and testify against them as Antichristian and deceivers of the people,* *1 Job. 3. 7, 8.*

2 Tim. ch. 3.

2 John. 9.

1 John. 2. 18.

26.

The Church of Christ we own, which is the pillar and ground of truth, which is built of living stones, elect and precious, which is the body, of which Christ Jesus is the head, and gave himself for it, and purchased with his own blood, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish: this Church we own, and through the love and tender mercy of our God are made members of it, and so we receive nourishment from the head to nourish the body, for we are members of his body, of his flesh, and of his bones.

Secondly.

1 Tim. 3. 15.

1 Pet. 2. 5, 6.

Eph. 5. 23, 26.

27, 30.

Col. 2. 19.

Eph. 5. 29, 30.

But that which the world calls a church which is built of dead stones, we do deny (which is a steeple house) which carnal people (that know not the Church) do call the Church, but doe lie and blaspheme, for Christ is not the head of a steeple-house as he is the head of his Church, neither are those who are earthly, carnal, proud, covetous, envious, wrathfull, malicious, blood-thirsty, murderous, persecuting, drunken,

Acts 17. 24, 25

1 Cor. 6. 7, 10.

1 Cor. 6. 9, 10. drunken, lying, prophane, light, wanton, ungodly ones that meet in those idolatrous places which they call Churches they are not members of Christ but limbs and members of Antichrist, and them and their Church, all their Services we do deny, and against them testifie.

**Thirdly,** All the commands and Ordinances of Christ which are durable, pure, spiritual, and substantial, which tends to a godly and upright life, according as we are moved and guided by the pure spirit and power of the Lord, we own and practice: but all those things which are fading, carnal and shadowish, though once they were commands of God and of Christ, yet not being given to us in Commission, it is no breach of the commands, in not practising those outward things to us, no more then it was in the Prophets and Apostles, in not practising the commands of God which were outward, but testified against them; For, *if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to Ordinances?* Col. 2. 20, 21, 22.

Christ Jesus the beloved Son of God, gave forth many precepts and commands, all which we dearly own in their time and place: but one command that he gave forth is chiefly to be observed above all others, and that is, to *love one another*; this is an enduring and a substantial command, and not to be neglected, for this is a true token and mark whereby the children of God are known from others; as it is written, *Hereby shall all men know that ye are my Disciples, if ye love one another*: this command of love is the old commandement, which was in the beginning, and it is the new commandement which John the beloved Disciple doth so much press unto, saying, *Beloved, let us love one another, for God is love, and every one that loveth is born of God, and knoweth God; he that loveth not, knowes not God, for God is love: Beloved, if God so loved us, we ought also to love one another,* 1 Joh. 4.

Love endures for ever, and without love all preaching, praying, reading, singing, and all other the Ordinances of God, are in vain; this is the chief thing (*love*) which is grown

grown cold amongst many of those who cry up the commands and Ordinances of Christ in words, but iniquity doth abound, and their love is grown cold, and that is the cause Mat. 24. 12. of all these divisions and distractions, and wrangling about Religion, it is want of true love; For where the love of God is shed abroad in the hearts of his people, it links and joynes them together in one love, and life, and pure Joh. 27. 21, 22 way, and one spiritual worship, and all strife, and contentions Acts 4. 32. on and wrangling ceaseth, and so they are all of one heart and mind, and one faith (which we own) which works by love, Eph. 4. 4, 5, 6. Gal. 5. 6.

Another command Christ gave forth, which is not to be neglected by any of his, and that is this; *Whatsoever ye would that men should do unto you, do ye likewise unto them*; this is an enduring and substantial command, and ought duly to be observed, for this is the Law and the Prophets, and this command we own, and teach people to observe; and many others there be of like force and effect, and ought not to be neglected, as if any one smite thee on the one cheek, turn the other; and Christ saith, *Swear not at all, but let your yea be yea, and your nay, nay, for whatsoever is more is evil.* These and all other the commands of Christ, which tends to purity, and leads to truth (even that which the Lord loveth, which is truth 1 Pet. 3. 4. in the inward parts, to serve the Lord in truth and righteousness Psal. 51. 6. all the dayes of our lives) we own and practice; and I challenge all the world to come forth and mention what they can lay to our charge. Luke 1. 74, 75

But as for the outward things which are but shadows and figures, as bread, wine, and outward water, which many of the professors in England do so much idolize and cry up (though the weightier matters be neglected) we are dead 1 Pet. 3. 21. with Christ from such weak elements, and cannot be subject to such empty shadows, having tasted of the living Col. 2. 21, 22. bread, and drunk of the fountain of life, where satisfaction and refreshment we have found to our hungry thirsting Joh. 5. 50, 51. souls. And no new gospel do we preach, but the same Rom. 1. 16. which hath been declared by the Servants of God, and  
Mini-



Ministers of righteousness. And this was that bread of life which the Saints did feed on, and the Communion-Table where they did eat together in singleness of heart, as it is declared and testified in the Scriptures.

1 Cor. 10. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? for we being many are one bread and one body, for we are all partakers of that one bread. This bread and this cup are not carnal and visible, but spiritual in-invisible: This bread is Christ; for saith he, I am the bread of life, I am the living bread that came down from above, he that eats of this bread shall live for ever, and he shall never hunger; and he that drinks of this cup shall never thirst, but it shall be in him a well of living water springing up unto eternal life,* John

4. 14.

Christ Jesus is called by several names in the Scriptures; and they who have the names but not the substance, are in confusion and deviation, and falls out about the names, and so runs into the outward which are but the shadowes, but knows not the life and substance. He who is called the *bread of life*, the same is called the *Light of the World*, who doth enlighten every one that cometh into the World; and every one loving and walking in the light, so they come to walk in love and unity, and are all made partakers of that one light, and so of that one bread which is the Saints life, which is spiritual and a mystery, hidden from the world, and from all worldly wisdom, but revealed to them that fear the Lord, and is to them a living Ordinance ordained of God for the Salvation of their souls.

And as for the outward water, it is but a figure of the living water within, which washeth and cleanseth the heart, which the outward water doth not. As for the one Baptism I own, which is the Baptism of Christ *with the holy Ghost and with fire*, which the water Baptism was but a figure of; and in denying the outward water Baptism, it is no breach of Christs Commands; for *I was not sent to Baptize but to preach the Gospel*: And all you who take upon you that power, I demand

1 Cor. 2. 14.

John 6. 35.

John 8. 12.

John 1. 9.

1 John 1. 7.

1 Tim. 3. 16.

Psal. 25. 15.

Heb. 10. 22.

Ephes. 4. 5.

Mat. 3. 11.

1 Cor. 1. 17.



demand of you, who gave you commission to go and Baptize with outward water; if you take your commission from the letter, without a lively commission from Christ, I deny your ground and your commission; 1 Cor. 3, 11, for it is not the letter of the Law of God that doth impower any one to execute the Law of God, neither doth the letter of the Gospel impower any one to go and preach the Gospel, though they be never so skilful and expert in the knowledge of the Scripture, without power from on high to commission and impower them; no more then the letter of the Law of *England* doth impower any one to be a justice of peace to execute the Law, though many may buy the letter of the Law, and may be expert and skilful: Yet if the earthly powers do not give them commission, they cannot act as a justice, nor execute the Law; if they should take upon them such a thing, the powers of the earth would, call them into question: Even so all you who have taken upon you that power to baptize without commission from the Lord, assure your selves you will be called into question: and in the Name of my Lord and Master, I do charge you to give an account who it was that gave you commission; and cease speaking against others, (who keep the commands of God) whom you cannot accuse justly for breach of the holy and pure substantial commands.

And likewise all other the Ordinances of Christ, as praying and singing, according as the spirit of God doth move to sing with understanding, and to pray 1 Cor. 14, 15. with understanding; for as the Apostle saith, *we know not what to pray for as we ought, but the spirit helpeth our infirmities, and makes intercession for us with sighs and groans that cannot be uttered; for it is the spirit that makes manifest, and searcheth out the deep and hidden things of God; for as* Rom 8. 26. *God is a spirit, and will be worshipped in spirit; so there is none knowes him nor worship him in spirit, but those* 1 Cor. 2. 10. *who are born of the spirit.* John 4. 24. John 3. 5.

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or

Rom. 13. 8.

2 Cor. 6. 4.  
to the 11.

Mat. 5. 11, 12.

Acts 26. 18.

Isa. 56. 13.

John. 15. 10.

of the enemies of Truth do say or speak of us; yet we can truly say in the presence of the Lord, that we owe no man any thing but love, desiring the good of all people, that *all might come to the knowledge of the truth*, and for this end do we labour and travel under many heavy burthens through much reproaches and cruel mockings, stocks, bonds and imprisonments, every one giving their sentences of us, and so we pass thorow many tryals, but in all these things we can rejoyce, knowing that it is and hath been the portion of the Lords chosn ones to be reviled and persecuted by the wicked generation; *they went through evil report and good report, as deceivers, and yet true*: and so in the Name and Power of the Lord, do we go abroad as we are led by his spirit, freely declaring unto others in tenderness of love unto their souls, what the Lord hath done for our souls: and we do not go about to deceive any, nor to draw any to our opinions; but to turn them from deceit and deceivers, and to gather them to the Lord, that to the Lord may teach them according as he hath promised, and according as it is written, *all the Children of the Lord shall be taught of the Lord*. And though for our love we be envied and hated, yet for Christ our Masters sake we can willingly bear it; *for the servant is not greater then his Masters*, for saith Christ, *as they have done unto me, so will they do unto you*: and so it is no new thing, but that which hath formerly been; for the appearance of Christ was ever opposed, especially by the professing people, who had a form of godliness, but were ignorant of the power, as the Scriptures do bear testimony with me; For in the time of the Law, under that administration divers Statutes and Ordinances were given forth by *Moses*, and while those things were practised and done in the integrity and simplicity of heart, it was accepted of the Lord: But when they turned from their integrity and uprightness of heart, though they drew near to God with their lips and with their mouths, and multiplied their offerings

(23)

offerings and sacrifices; Yet it was abomination in the eyes of the Lord, and the Lord sent his servants the Prophets to testify against them, as you may read. *Isay. 1. chap.* where the Prophet declares against the wickedness of that generation, saying, *a sinful Nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy One of Israel to anger &c. to what purpose is the multitude of your sacrifices unto me saith the Lord? bring no more vain oblations, incense is an abomination unto me. The new moons and Sabbaths, the calling of Assemblies I cannot away with, it is iniquity; when you make many prayers, I will not hear; for your hands are full of blood: Thus the Prophet declares against them, and those things which they practised, though they were commands of God; and his exhortation to them was, cease to do evil, learn to do well, wash ye, make ye clean, put away the evil of your doings from before mine eyes saith the Lord. And likewise read Isay. 66. 3. Where the Prophet compared the commands of God to abominable things (saying) He that kills an Ox is as if he slew a man, he that sacrificeth the Lamb as if he cut off a dogs neck, he that offereth an oblation as if he offered swines blood, &c. Here you may see the Prophets testimony, and to what abominable things he compares the commands: And the Prophets of God in the days of their prophesie they were hated, and many of them killed by such as had the form of the Law, but were enemies to the life of the Law: And after the Prophets dayes another generation comes and gets the Prophets words, and cries up the words, but are still in the same nature of their fore-fathers that killed the Prophets, as the Scriptures make mention of the *Scribes and Pharisees*, and that generation who were zealous for the Law and the outward commands, and did build the Tombs of the Prophets, and garnished the Sepulchres of the righteous, yet not being led into those things by the light and spirit of God within, they were found enemies and persecutors, and crucified him who was the life and substance of those things*

Mat. 23. 29.

30, 31.

Mat. 27. 30,  
22, 25, 26.

Afts 8. 3, 4.  
Aft. 22. 28, 30,  
31, &c.  
2 Thes. 2. 3, 4,  
5, &c.

2 Thes. 1. 10.  
Afts 13. 4.  
2 Cor. 6. 8.

Jer. 31. 31, &c.  
Joh. 7. 48. 49.  
Gal. 4. 29.  
Job 21. 30.  
Isa. 66. 15, 16.

Lam. 3. 40.  
2 Cor. 13. 5.  
1 John 3. 3.  
John 5. 4.

Jer. 17. 10.  
Isa. 30. 1.

which they had the form and shadows of: And thus the form in those dayes did oppose the power, and afterward the Ministers of Christ, who were sent forth in the Name and Power of Christ, they were hated and persecuted in their dayes, by those who had the form but not the power; and so all along to this age the subtil twining Serpent hath got the form, but persecutes the appearance of Christ wherever he is made manifest, as it is at this day in *England* and other parts. The clouds of darkness hath long been over all Nations, but now the glorious daylight of the Lord is breaking forth, and he is appearing in the power of his spirit, in the hearts of his people, and is bringing to pass his strange work, which makes the Hea-then to rage, and the carnal Professor to swell in their vanity, and cries out of error, and heresie, and deceivers, and blasphemers, and fills the ears of people with such a loud noise, that many who have prayed for these dayes formerly, and have had some glimmerings of the true light, now when the time is come, and the Lord is bringing to pass his work, and fulfilling his promises, because it is not in their way, and according to their expectation, they stand up against, and oppose the truth as their forefathers have done, and so as it was then, even so it is now; *they that are born after the flesh, they persecute them that are born after the spirit*; but woe to all persecuters, and all envious and malicious ones, the sword of the Lord is drawn forth, and they shall be cut down as fuel for the fire.

Therefore all people every where try your selves, and the ground of your faith and profession; see whether you be in the true faith yea or nay: the true faith doth purifie the heart, and gives victory over sin, the world, the flesh and the devil; and so good fruit is brought forth, to the praise and glory of God. The Lord is coming to rip open and search all hearts, and a profession and talk of the Saints words (without the Saints life) will not hide nor cover anyone of you: it is not your fair-saying, and  
your



your crying *Lord, Lord*, that will stand you in stead in the great and terrible day of the Lord (being found workers of iniquity) it is not your many years profession, and hearing and writing of Sermons, and repeating them over and over : the Lord is coming to look for fruits, and all fruitless trees must be hewen down and cast into the fire.

You who have long been talking of the new-birth, honestly consider, and see what you can witness of a change, and what is cut down within you ; for as long as the enmity stands within you, all your profession of the Scriptures and Christ without you, will not save you in the fiery day of the Lords fierce indignation : for this I testify unto you, that Regeneration is not a thought, or a conceiving of a thing, but it is a real work of God wrought within, by the power of his spirit, whereby the heart is purified and cleansed, and the affections and fleshly desires crucified according to Scripture ; *they that are Christs have crucified the flesh with the affections and lusts.* Now try and examine your selves, and see if your many years profession have wrought this effect ; are you crucified to the world, and the world unto you ? and are you dead unto sin, as those were whom you profess the words of ? Be not deceived with a vain hope ; the Lord calls for purity, and without holiness no man shall see him.

Now consider well, you who profess your selves to be Christians, and do cry up the commandements and Ordinances of Christ, are you not a sinful people ? are you not laden with iniquity ? are you not a seed of evil doers ? are you not corrupted from the top of the head, even to the sole of the foot, as those were which *Isaiah* cryed against ? I have heard many of you confess much in words, and cry out of your sins, but I see few of you that doth forsake your sins, but goes on in your customary wayes, being dead in sins and trespasses ; then to what purpose is your calling of Assemblies ? your preaching and your teigned long prayers ? your dayes of humiliation, and

your Lecture dayes (as they are called) it is all abomination to the Lord ; Though ye make many prayers, the Lord will not hear you ; your hearts are polluted, and your hands are full of blood. Therefore fear the Lord, and depart from the evil of your wayes ; cease to do evil, and learn to do well, and let every one that nameth the Name of Jesus Christ depart from iniquity.

Rev. 14. 7.  
2 Tim. 2. 19.  
Luke 17. 20.

Isa. 55. 1.  
Luke 15. 17.  
Mat. 11. 28, 29

Seek no longer the kingdom of God in observations without you, neither spend your money for that which is not bread, but return home to your fathers house, and there you shall find satisfaction ; the candle being lighted, and the house being swept, you will find the lost groat in your own house.

Joh. 8. 12.

Heb. 4. 12.  
Prov. 20. 22.

Mat. 3. 10.  
1 Thes. 5. 21.

Hearken to the voice of Christ which cries in your consciences for equity, and reproves you for the evil of your doings, that is a sure testimony ( it is the light of Christ, Eph. 5. 13. ) and you cannot be deceived in following the light ; for saith Christ, *I am the light of the world, and whosoever follows me, shall not abide in darkness, but shall have the light of life.* This light is alwayes present with you, and from this nothing can be hid ; this light doth discover the evil thoughts, and the evil intents, that arises out of the evil heart, and as sin is discovered in any one, wait upon the Lord for his power, that it may be destroyed ; and so the axe comes to be laid to the root of the tree, and every tree that brings not forth good fruit, is hewn down and cast into the fire. And none be hasty in believing false reports, but try all things, and hold fast that which is good.

Psal. 51. 6.  
Deut. 33. 19.

1 Pet. 2. 5.  
Mat. 7. 25.

And this is that which we labour to bring all unto, even pure truth in the inward part, that so they may offer up a sacrifice in righteousness, from the pure heart to the pure God, and so have peace with God, and dwell in safety, sitting under their own Vine, and eating their own bread, being built upon the Rock, where the stormy tempests, and the raging persecutors cannot move their foundation ; but stand sure, being built upon the foundations of the Prophets

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phets and Apostles, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth Eph. 2 20, 21. unto an holy Temple in the Lord.

And so though we the servants of the Lord be counted deceivers, and the truth a Sect, and the way heretic (as formerly it hath been) I confesse as Paul did, That after the way which they call heretic, so worship I the God of my fathers, believing all things, not only what is written in the Law and the Prophets, but likewise what is written in the testimony of Christ & the Apostles: and it is not any breach of Christs commands, in denying the shadows and rudiments of the world, no more then it was in Paul, in denying the carnal commandments and shadows of the Law, witnessing the substance, which is Christ within, the hope of glory, which I bear testimony unto, even the life of Christ manifested in mortal flesh, and seal it with my spirit, and sign it with my name.

2 Cor. 6. 8.

Acts 28. 22.

Acts 24. 14.

Col. 2. 20, 21

Heb 9. 10, 11,

Col. 1. 27.

2 Cor. 4. 11.

1 John 5. 10.

Alexander Parker.

To

*To all who are hungry after the living bread, and hath not wherewith to satisfie themselves in their own houses, but are seeking without, and begging from others, and are spending their money for that which is not bread.*

*A word of love to invite them to come into my fathers house, where they shall find full satisfaction : with a word of exhortation to all who are called to be Saints, by way of remembrance to stir up their pure minds.*

**A** Wake dear friends, the day of the Lord is dawning, and the glorious day-light is breaking forth, arise out of your deep sleep, and stand up from the dead, that Christ may give you light, the night is far spent, and the day is at hand, put off therefore the deeds of darkness, and put on the armour of light; Wisdom cries and calls unto you to come forth of darkness and all unrighteousness. Oh give ear, and be obedient and willing to give up all, and to follow the voice of Wisdom ; this pure voice is near unto you, even in your secret Closet, secretly reproving you for your rebellion and hard-heartedness, and calls unto you for purity and uprightness : hearken diligently to this still voice ; *bear and your souls shall live* : You have long been wandering astray, and



and following the dead doctrines of men, and have been feeding upon the dry husks, and have spent your money for that which is not bread, and your labour, but are not satisfied; and you have rejected the counsel of God, and have rebelled against him, and would not turn at his reproof, though many times you had secret checks and reproofs by his light within you, but you have not been obedient, but have cast his Law behind your backs, and turned from his free grace and love into wantonness, and vain delights of this present world: Oh return home to your Fathers house, wander no longer in your dark imaginations, but wait on the Lord in his fear, and you shall find satisfaction; take his yoke upon you, and learn of Christ meekness and lowliness of spirit, so shall you find rest unto your souls.

And all you my dearly beloved ones, to whom the Gospel of peace hath been declared in the demonstration and power of the spirit, who in love and tenderness have received the word of the Lord, my love is enlarged, and floweth forth freely unto you, and my prayers to my heavenly Father for you is, that you may all be preserved and kept by his mighty power through faith unto salvation.

All you whose understandings are opened with the light of the Lord, and whose minds are turned from the darkness and false wayes and worships of the world, to the living God, him to worship in spirit and in truth. As every one hath received of the Lord, so every one wait and walk worthy of so high a calling whereunto the Lord hath called you; that as you are separated from the world outwardly (in a measure) so the separation may be made inwardly, that you may be in truth, what you seem to be in shew outwardly, otherwise in vain is all your profession, and all your meetings together, if you be not guided and led thereunto by the pure movings of the spirit of the Lord: *for except your righteousness do exceed that of the Scribes and Pharisees, you cannot enter into*

*the Kingdom of God*: Therefore all of you, in the pure fear of the Lord, try and examine your selves, and search your own hearts, and see what garments you have on, and how you do appear in the presence of the living God, in whose presence you now are, and nothing can be hid from the all-seeing eye, nor any thing cover you but purity, for the wo is to all them that are covered, and not with the spirit of the Lord; for now all coverings must be ripped open, and the Lord, the heart-searcher, will search all as with candles, and an outward shew or covering with the Saints words, will not hide nor cover any of you, if the pure life of Christ be wanting: let none be therefore deceived with a vain hope, neither do you set up a false rest short of the true rest; for verily I say unto you, you had need to be watchful, and to walk circumspectly, not as fools, but as wise men in the Lord, for *your adversary the devil, goes about like a roaring Lion, seeking whom he may devour*, going about by all wayes and means to deceive the hearts of the simple and honest minded ones; his work is to oppose the work of Christ, and he works in a mystery in the hearts of the children of disobedience, working them into his Image and liknesse to do his lusts, and the creature is captivated, and the members thereof, and becomes servant to the Devil, who rules as a Prince in the heart; and when he cannot keep people in the common filth of the world, he will get into a form of godliness, and there keep people feeding upon the empty and dry husks, drawing near to God with their lips and mouths, when he keeps possession in their hearts, and draws away their affections after the lusts of the world, and glory of it, which fades away and comes to an end: And when by his wiles he cannot hide himself, nor keep people in the empty form, then he will transform himself as an Angel of light, and whatever the Saints of the most high do speak or practice, as they are moved by the power and spirit of the Lord dwelling in them, the subtil Serpent will get into the outward form, liknesse, gesture,

ture, and words, or whatsoever is used or practiced outwardly by the Saints and servants of the Lord: The devil will lead his servants into the liknels, and so get the words (as many do get the words of truth into their unrighteous minds, and so contend for the truth with that mind that is out of the truth, and so glory in the words and outward appearance; and the boaster gets up to boast in other mens lines, and things above their measures, being enemies to the Cross of Christ, and servants of sin, and in the bondage of corruption) but into the light and life the devil cannot come nor enter: so in the light which is pure all wait, for the power and pure life of the Son of God to be manifest in you, that so from the light and life, fruits abundantly may be brought forth to the glory of God.

Stand upon your watch, and bring your deeds to the light, that so they may be proved and tryed whether or no they be wrought in God, for he that walks in the light is kept from stumbling. But all careless and slothful negligent ones, who run head-long (rashly) without consideration or tryal of their deeds, are captivated and ensnared by the temptation of the devil, and so the light follows them, and is their condemnation, and so trouble and misery comes upon the wicked, and it is just, for he is the fool whose eyes be abroad, and whose tongue is at liberty, and so the rod is prepared for the back of the fool: Therefore weigh your words in the just ballance, and be well advised before you act any thing, first try the motion, before you go on to action: for in all words and actions, whatsoever any one doth either act or speak, there is some thing within that moves before the action be acted, or words be spoken, and whether it be good or evil, it comes from within, out of the heart, and as is the heart, so will the words and actions be; if the heart be evil, the words and actions will be evil; and if the heart be good and pure, the words and actions will be likewise good and pure. Now come all to the touch-stone, and

to the ground of all things, that you may know the ground of good things, and the ground of evil things; for as God is the Author of all good, so the Devil is the Author of all evil: and as God is a pure Spirit, and works in a mystery in the hearts of the children of obedience, working them into his Image and likeness to do his works, which are works of righteousness; so the devil is an unclean and a dark spirit, and works in a mystery in the hearts of the children of disobedience, working them into his Image and likeness, to do his works, which are works of unrighteousness: And as the Author of good, and the Author of evil are contrary one to the other, and no fellowship betwixt them; so the workers and servants of each of these, are contrary one to the other, and no agreement amongst them, but a strong and an irreconcilable enmity; and so a great and strong battel: and this battel is begun in this Nation (and other parts) the great and mighty battel between the Prince of light, and the Prince of darkness, (between the raging Beast, and the meek and harmless Lamb.) Now there is none can serve those two Masters, neither can any be heirs of these two kingdoms, but every one becomes his servant to whom he yields himself servant to obey, *whether of sin unto death, or of obedience unto righteousness*, according as the Scripture declares. All who obey the motion of the Lord in light and spirit, as he moves in the pure heart, become servants to the Lord, and so his work is brought forth into the world, which are works of righteousness, as love, gentleness, patience, long-suffering, meekness, temperance, brotherly-kindness, humility, soberness, godliness, doing unto all as they would be done unto, and such like fruits of righteousness, which are a witness against the unrighteousness of the world; and so are justified by God in spirit, and created in Christ Jesus unto good works.



But all who yeeld to and obey the motion of the Devil in the dark as he moves in the dark heart, by the spirit of darkness, become servants to the Devil, and so his work is brought forth into the world, and fills the world with darkness and unrighteousness, as pride and vain glory, covetousness, hatred, malice, strife and debate, drunkenness, whoredomes, murders, theft, lying and swearing, vain and profane talking, tyranny, cruelty and oppression, persecution and such like ungodly wicked practises as the Land abounds with, notwithstanding all their profession of God and Christ, and high notions, and large and fair pretences, yet the fruits of wickedness in a high measure are daily growing and encreasing; and all those evils, and all other the abominations that are acted and done in the world, they all proceed out of the deceitful and wicked heart; and the Devil he is the father and the Author of it and of all sin, and whosoever commits sin is of the Devil; and so out of the heart from the cursed ground it springs and arises; for lust after it hath conceived, it bringeth forth sin, and sin when it is finished brings forth death; *for the wages of sin is death.* Therefore every one in particular mind the leadings and movings of the pure spirit of Light, for there is your strength near you; and if ye throw the spirit do mortifie the deeds of the body, then shall ye live and be made sensible of the workings of God, destroying the Devils works, and defacing his image; and renewing in you a pure image like unto himself, and so the pure Truth ye will really be possessed of, that which the Lord doth love and desire, even Truth in the inward parts, and offer up a sacrifice in righteousness to the Lord, which is *a broken heart and a contrite spirit*, which ever was and is acceptable in the eyes of the pure God; for God is pure and loves righteousness, *and to know him and Jesus Christ whom he hath sent is life eternal.* Now to have a literal knowledge of him, and so to speak of him from the Scripture letter, and not from the spirit and power of God within; this is not a saving knowledge,

but puffs up into pride, and so to reject and despise the cross of Christ; Such a knowledge had they who crucified the Son of God; and such a knowledge have many in our age, but are persecuting the appearance of Christ in his Saints. But this I say, none knows the Lord in Truth and Righteousness but as he is revealed and manifested by his spirit within: *for the spirit searcheth all things, yea the deep and hidden things of God.* So all turn in your minds, and wait upon the Lord in the Light of his spirit that into his house you may be led, there to feed upon the living bread, & soul-satisfying food (upon the hidden *Manna*) that which the world knowes not, but it is hid from them who be without, feeding amongst the swine upon the husks and empty shadowes: but through love and mercy is revealed unto us, by the spirit of our God, and freely imparted unto you, to invite you to come in to our Fathers house, that you may eat with us and be satisfied, and praise the Lord with us in the Land of the living for ever and ever.

Oh my dearly beloved whom my soul longs and breaths after, whom in the truth, I dearly love, you are as a lively Epistle written in my heart, and I cannot forget you; go on in the Name and Power of the Lord, look not back, there is nothing behind you but death and darknets, for if any one draw back my soul shall have no pleasure in them; therefore press on towards the mark, for the price of the high calling of God in Christ Jesus, let not the rage of the heathen daunt you, knowing that it is our portion from that wicked and untoward generation to be reproached and reviled: *But blessed are ye when men revile you, and reproach you, and persecute you, and speak all manner of evil against you falsely for the Name of Christ, rejoyce and be exceeding glad for great is your reward in heaven, for so persecuted they the Prophets, and the holy Apostles which were before you; for if you were of the world, then*  
*would*

would the world love you ; but because Christ Jesus hath chosen you out of the world to be unto him a holy People, therefore do they ( of the world who know not God ) hate and revile you ; but herein they are discovered and made manifest of what generation they are of, even of cursed Cains, who slew his brother, and where envy and rage is, they bear the mark of Cain, and so in this day of the Lord they are made manifest, for wherever persecution is, it is a mark of the beast, that makes war against the Lamb, and it is not the mark or token of a Christian, for the Nature of a Christian is to suffer, and not to persecute; therefore though ye suffer, and be reproached, yet be not discouraged, but put on the strength of God, the armour of righteousness whereby ye may all be kept safe, and the fiery darts of the wicked cannot pierce you.

Dwell in meekness, and love, and pure innocency, these are the Garments of the Lamb, which the world cannot stain, though they may cast dirt and filth upon you, by their lies and false slanders, yet your innocency and uprightness shall stand a witness against them, and so their mouths shall be stopped, and the witness of God in their own consciences shall testify against them, and answer for you and for the Lords Truth which you profess, and make them to acknowledge ( though against their wills ) that God is in you of a Truth.

I do by the power of the Lord charge you all in the presence of the Lord ( who profess the light ) that you walk in the light, that every one may be in life and substance what you seem and profess your selves to be in words; that no hypocrisy may be amongst you, nor deceit, nor feigned love, nor seeming shew of feigned humility ( for that is gross and wicked abomination in the eyes of the pure God ) but that indeed and in truth your love may flow forth one towards another without dissimulation, for this is a true mark and token that you are the Lords chosen ones, for hereby shall all men know that you are followers

lowers of the Lord if ye love one another ; for love is of God, and all who dwell in love they dwell in God, *for God is love* ; Oh let this love constrain you to deny your selves freely and follow him, who by his love invites you to come and eat and drink freely at his Table : Let not the love of the world, nor any other earthly enjoyment draw away your hearts and affections from the pure love of God, into the love of the visible and creaturely enjoyments, and so for a messe of pottage ( *Esau* like ) sell your birth-right for want of a small thing of self-denial ( chusing the pleasures of the World ( as many do ) rather then to suffer with the people of God, despising and counting the Crofs of Christ foolishness, and so ) lose the Crown of glory. Oh let it not be so with any of you but take up the Crofs willingly, and despise not the day of small things, but whatsoever the light of Christ doth shew you to be evil or vain, cast off and deny that evil and vanity, otherwise you cannot have true peace ; for whilst the wild nature is at liberty, and the unruly affections and lusts, they war against the soul ; therefore saith Christ, *take my yoke upon you and learn of me, I am meek and lowly in spirit, and you shall find rest unto your souls.* So the yoke of Christ being laid upon the wilde, it tames and brings down, and leavens the whole, and brings it into the nature of Christ, to meekness, and gentleness and lowliness of mind, and brokenness and tenderness of spirit, and so the fountain comes to be opened, and the pure streams flowes forth to water the City of the living God : Therefore hide not the enemies of your peace in your own bosoms, neither let any prejudice or evil thoughts lodge in your hearts, if you do, it will eat as a canker, untill the pure love be grown cold, and then comes a cloud of darknets, and hides the glory of the Son of Righteousness, that it doth not shine in its brightness ; and the earth will grow thick and stop the passage, that the streams of love cannot run to water and refresh



refresh the plants of God: therefore be faithful in following the light, and yielding up to the pure obedience, to what the light makes manifest, though it be never so small or foolish to worldly wisdom, for that which stumbles at little things will never obey greater, and whilst you are disobedient to the light, after convincement of any sin, you not turning from that sin which the light of Christ makes manifest, and reproveth for it, you are still in the same nature with the world, under the same condemnation, being condemned by the light in your own consciences.

Therefore every one be faithful according to your measures, and so in love and joy you will be kept in the unity of the spirit and bond of peace, and grow up in the vine as lively plants, and encrease in grace until we all come into the unity of the faith, and of the knowledge of the Son of God unto a perfect man, even to the measure and stature of the fulness of Christ.

Take heed of reasoning and consulting with flesh and blood, for that betrayes the simplicity, for many have been convinced of the Truth, and tender and honest desires, and a true love raised in them, by hearing of the sound or declaration of Truth, but not abiding in that love to wait in the Cross of Christ; but reasoning with flesh and blood, they have lost their tenderness and simplicity, and those true desires are choaked, and the iniquity got up, and their love grown cold; and such though they may come to your meetings; Yet are dead, barren & empty, and possessed with a dull and sluggish drowsie spirit; when others are feeding and sitting in peace and rest under their own vine, having oyl in their vessels, these careless ones are ready to starve, and are weary in waiting, when words are not ministred; I say unto all such, repent and fear the living God, and cause not the holy Name of our God to be blasphemed amongst the Heathen; return to your first love, and wait in patience until refreshment come into your souls from the presence of the Lord.

And all you dearly beloved ones, who keep your garments white and clean, you are as my own life, and dear unto me as the Apple of mine eye, with you I am present in the spirit of pure love, though in the body I be absent from you; Dear hearts, let my bowels be refreshed to hear of your faithfulness and growth in the truth, that the labour and travel of the Messengers of the Lord may not be in vain, but that we may rejoyce in our labours, and see the fruits springing up to the glory of God, this will be our joy and your comfort.

So all of you in patience wait until the work of the Lord be perfected in you, turn not to the right hand, nor to the left, but keep in the plain way that leads to life eternal; meet often together accordingly as you have been directed, and when you are met together, wait upon God in his pure fear, with the loins of your minds girt up, that his voice you may hear, and his counsel receive and stand in, so shall your meetings be for the better and not for the worse, and your strength renewed, though there be no sound of words spoken to your outward ears, yet coming once to taste of the sweetness of the love of God, you will find the union more pure, more dear and more neer then pen or tongue can declare; for if there be a sweetness and a refreshment to hear words (as I know there is, when they are spoken from the pure life and spirit of the Lord) then much more is there sweetness and more pure refreshment in the spirit of the Lord from whence the words do proceed, and all words and writings given forth from the spirit, are to bring to the spirit's worship; this is the sum and the end of all the shadows and carnal observances, to know God, and to worship him in Spirit and in truth; according as it is written, *for there is no man knowes the things of God but the spirit of God*; so without the spirit guiding and teaching, all words and writings will but little avail, onely serve to add to the condemnation of all those that are hearers, but are not doers of the Word of God.

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Therefore every one retire your selves into your inward habitations, and wait upon God in the manifestation of his spirit as you have received, and as the pure spirit of the Lord doth move in any of you, to be obedient either to act or speak : for the Word of the Lord is not limited, but if any one have the Word of the Lord, let him speak it faithfully ; for you may all prophesie one by one, and if anything be revealed to another that stands by, let the first bold his peace : quench not the spirit ; for it is my desire that all the Lords people were Prophets ; but let all flesh be silent I charge you by the Lord, and none to speak before the Lord, for that is but as chaff, and what is the chaff to the wheat saith the Lord ? *is not my word as a fire, and as a hammer that breaks the rocks in pieces.*

So all dear friends wait that the Word of the Lord you may feel within you, and tast of it, which is quick and powerful, and cuts down sin, and removes the earth, and breaks the hard heart, and purifies it, and purges the conscience from dead works, and so the body is made a holy Temple for the Lord to dwell in ; as it is written, *I will dwell in them and walk in them, I will be their God, and they shall be my people : Wherefore (saith he) come forth and be ye separate, touch no unclean thing and I will receive you, and will be a father unto you, and ye shall be my Sons and daughters saith the Lord God Almighty.* All mind the call of a loving Father, and be obedient to his voice, that you may be heirs of the promise, and have a right unto the tree of life, and live and reign with the Lord God and the Lamb, and sing the songs of deliverance praises and hallelujahs for ever and ever.

*The grace of our Lord Jesus Christ be with you, and teach you to live soberly and righteously, and establish you in the truth, that your words and actions may be gracious and savory, proceeding from the grace of God, that you may have salt in your selves to savour withal, no more to be tossed to and fro with mens doctrines, but be built upon the rock of ages, even Jesus Christ the light of the World,*  
the

*the same to day as yesterday, and shall continue the same for ever.*

*The peace of God which passeth understanding keep your hearts and minds up to God, in love and unity all to grow, that God may delight to do you good, and to dwell amongst and his pure power to compass you about, and keep you upright, and single-hearted.*

*This so large an Epistle with my own hand have I written unto you, because my love is enlarged toward you.*

*The Lord, God Almighty breath forth his spirit upon you, and guide you in his pure wisdom, that with cheerfulness you may run the race set before you. Faint not in the way; but be ye faithful unto death, and you shall have Crown of life.*

*Read this with a meek and sober spirit in the fear of the Lord, when in his name you are met together.*

*For friends in the Truth in the West parts of England, or else where it may come.*

*Written from the movings of the Lord, as I was directed by his spirit, by your dear brother in the Lord, who is a Labourer in his Vineyard,*

*Known to you by a nearer name then*

*Alexander Parker*

THE END